THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*"—MATT. 24: 6.

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DEDICATION OF THE STOCKHOLM MEETING HOUSE.

BY PRESIDENT HEBER J. GRANT, FROM A LETTER WRITTEN FROM STOCKHOLM, OCTOBER 25, 1904.

I ARRIVED here at Stockholm, Friday, October 21, in company with Elders Christian D. Fjeldsted and Andrew Jensen. We were met at the station by President Anthon L. Skanchy, and his glad smile of welcome and warm handshake was partial compensation for coming so far to attend the dedication. In the evening a very creditable concert was given by the choir, under the able leadership of Elder Gustaf L. Ohlson. Saturday night the hall was well filled. President Skanchy made a speech of welcome, and then I offered the prayer of dedication, a copy of which is enclosed. Elder Elmer Johnson, from Salt Lake City, took it in shorthand, as follows:

PRAYER OF DEDICATION.

"O God, our Heavenly and Eternal Father, we, Thy children, have assembled here upon this occasion for the purpose of dedicating this house unto Thee. We thank Thee, Father, for this beautiful house in which to meet to worship Thee, to praise Thy name, and to sing songs of gratitude and thanksgiving unto Thee. We pray Thee that Thou wilt bless all persons who have contributed their means, their time, or their talents for the completion of this building, whereby this beautiful hall in which to worship Thee has been perfected. We pray unto Thee that Thou wilt bless the materials that have been used in this building, and we pray Thee to bless and sanctify this spot of ground upon which this structure stands. We pray Thee to bless this building throughout all its parts, that all of the materials that have been used in

its construction may be sacred unto Thee; and we pray Thee that Thou wilt preserve this building from the elements, from fire and floods, and accidents of all kinds; and we beseech Thee, above all things, that when Thy Saints shall assemble here to worship Thee, the sweet influence of Thy Spirit may be here. We desire that those who speak, who sing, or who pray in this house may do so under the influence of Thy Holy Spirit.

"We thank Thee, O Father, for all the blessings that have been bestowed upon us in this life, and above all things do we thank Thee for the Gospel of Thy Son, Jesus Christ, and that we have been permitted to be partakers of the same. We thank Thee that Thou has again opened communication with the children of men, and 'We thank Thee, O God, for a prophet to guide us in these latter days.' We pray unto Thee that Thou wilt bless each and every one that Thou hast chosen to occupy positions of trust in Thy Church; and we especially pray Thee, with all the Saints in this far off land, that Thou wilt bless Thy servant, Joseph F. Smith. We thank Thee for the integrity of his heart, for his devotion to Thee, and for the vigor of body and mind which he possesses; and we pray Thee to inspire and strengthen him for the labors that devolve upon him. We pray Thee to bless him and preserve his life for many years to come. We pray Thee that Thou wilt bless his counselors, John R. Winder and Anthon H. Lund. We thank Thee for the Gospel of Jesus Christ that has gathered these men from England and from Scandinavia to preside over Thy people. We pray Thee that Thou wilt bless the Twelve Apostles, with President Lyman at their head; and we pray Thee to bless all who have been called to occupy positions in the Church, those who preside in the stakes, in every ward, and in every branch and mission of the Church throughout the world.

"We thank Thee, O Father, for the spread of the Gospel of Jesus Christ, and pray Thee to open the way that Thy Gospel may be preached in those places where there is not to-day religious liberty. We thank Thee for the many humble, honest-hearted souls who have been gathered into the fold of Christ in these Scandinavian countries, and we thank Thee for the liberty that has always been granted us in these lands. We pray Thee to bless those who rule in these lands, who occupy high positions, as the kings and law-makers. May they be blessed so that the same liberty that has been granted us in the past may continue.

"We thank Thee that we have at last a home in this nation in which we may gather and listen to the Gospel of Christ. We thank Thee, O Father, for the homes that we have in Norway and in Denmark, and ask Thee to bless those who have contributed to these homes, and pray Thee that the same liberality may characterize them in the future as in the past. We pray Thee to bless all who have contributed their means or done anything for this work. We ask Thee to multiply their substance fourfold, and, above all, to give them richly of Thy Holy Spirit. We realize that Thy Spirit and the guidance of the same is of more value than all else in the world. We realize that the Gospel of Jesus Christ is in very deed the Pearl of Great Price, and we thank Thee for its restitution to the earth in our day. We beseech Thee, our Father in Heaven, that our minds may never become darkened, and that we may never break any of the covenants we have made,

or depart from the truth. We pray Thee, to bless thy servant President Anthon L. Skanchy for his labors and his example in this mission which have resulted in these homes being built for the Saints in Scandinavia, and we pray Thee, to bless Thy servant, Christian D. Fjeldsted, who has been one with him in this labor; bless and comfort their hearts because of the good work they have done.

"We again thank Thee, O Father, for this home, and ask Thee to bless it in all its parts; bless the ground upon which it stands and the materials used in its construction; bless the furniture and fixtures and everything in this building; may Thy Spirit and Thy influence ever abide here, and may every other influence be banished from this building so that nothing but peace and joy and happiness may be experienced by those who come into this house with prayerful and humble hearts to worship Thee.

"We pray Thee, O Father, for every blessing that Thou seest will be for our good. We desire to be Thy servants. Thou knowest our hearts and that they are set firmly and unalterably upon the building up of Thy Kingdom.

"All these favors we ask of Thee and dedicate this house unto Thee, not in our own name, but by the authority of the Holy Priesthood and in the name of our Lord and Master, Jesus Christ. Amen."

Sunday morning there was a Sunday school conference, and in the afternoon and evening regular conference meetings were held with a large attendance. In the evening we had five hundred and ninety-five in attendance. At all of our meetings we had a sweet, peaceful spirit. I spoke for an hour and twenty minutes at the evening meeting, Elder Karl A. Krantz giving an excellent interpretation—so I was told. I am thankful to say that I was abundantly blessed of the Lord in my talk and I enjoyed equally as good freedom as if I had not been speaking through an interpreter, and for this blessing I am truly grateful. I could not uuderstand the remarks of President Skanchy and Fjeldsted, Brother Jensen, and the conference presidents, but am told they one and all enjoyed good liberty in their remarks. The singing was splendid, and Conductor Ohlson and his singers deserve much credit for their part in making our conference a very enjoyable one.

Yesterday we had two priesthood meetings. At the morning meeting sixty-seven Elders spoke—occupying a little less than two minutes each. In the afternoon Elders Krantz, Fjeldsted, Lindquist, Jensen, and Skanchy spoke briefly, and then I spoke for nearly two hours with much freedom. We had several good laughs during our priesthood meetings, and more than once tears of gratitude filled very many eyes. Taken all in all I should say these were the finest priesthood meetings I have attended since coming to this mission.

Last night a successful conference of the Relief societies was held. We had a good attendance and an enjoyable time. Last night I set President Fjeldsted apart as president of the Scandinavian mission, to succeed Brother Skanchy.

The hall is a very attractive one, and excellent to speak in. The building is a great credit to our people. I feel that the building being centrally located and the meeting room so attractive, that great good is sure to come to the work in this land by having such a splendid place in which to meet and

worship the Lord. The building is all we could ask for or expect, and the Saints are delighted beyond expression with their new home in which to worship the Lord. The dedication has in every way been a success.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 687.*)

BROTHER JOSEPH HUNTER lived at Clackmanan. He wrote to me to come and preach on the Sabbath following the receipt of the letter of invitation. I went to Clackmanan, Saturday evening, April 24th, 1847.

That same evening, Brother John Sharp—who later became bishop of the 20th ward, Salt Lake City—and his cousin, Mr. Patterson, called at Brother Hunter's to see me. We had quite a long conversation, Mr. Patterson offering all the opposition he could to what I said, while Brother Sharp sat and listened.

The next day I preached three times to a very attentive audience. Brother Sharp was there with pencil and note book, but when he came out there was nothing in it. When asked by his friends why he had not taken notes to disprove, he said for the very good reason that all that had been said was scriptural.

After the evening meeting Brother Sharp and five other men came forward and offered themselves for baptism. I told them that I never liked to do such things in a hurry, and it would be better for them to think well over what I had said until the next Sabbath, when I would either come myself or send some one to baptize them. When the Sabbath came, I found that I could not go without neglecting some other important engagements, so I sent another Elder, who baptized the six. I went on the following Sabbath, confirmed them and baptized Sister Jane Sharp and some others. More baptisms soon followed, and I organized the Clackmanan branch, ordained Brother Sharp an Elder, and placed him in charge to preside. From this time its members increased rapidly through the labors of Brothers Sharp, Russell, and others, until soon there was a membership of two hundred in the branch.

This success, however, did not please the parsons, and as the characters of Brother Sharp and many others was too well and honorably known, the usual defamatory methods could not be used. They were at a standstill for a time, but after a while they got a Baptist minister by the name of Scott to send a challenge to the Saints for some one to meet him in public discussion. As Brother Sharp and others were at this time busy preparing to emigrate, they could not attend to the gentleman, so word was sent for me. I wrote back to Brother Sharp, stating the subject and terms on which I would meet Mr. Scott. I also stated in my letter that if the reverend gentleman did not choose to agree to these conditions he might go to —. I did not say where, but left it blank. However, this little pleasantry brought quite an important and unexpected ending. In the hurry of moving, Brother Sharp left the letter, and somehow it fell into the hands of the parsons, who now thought

they had something to make a noise about. They called a meeting, read the letter with the blank filled in with the word "hell." A great outcry was made that I should tell a parson to go to a place meant only for the "Mormons" and their kind.

The Rev. Mr. Scott at last agreed to my terms, which were to discuss the first principles of the Gospel and the order of the Church for as many nights as he desired. A chapel was secured. He got the parson to whom the chapel belonged to assist him, and another for chairman. However, they did him more harm than good, for they had so much advice to give and so many suggestions to make that they confused Mr. Scott greatly. I believe he was a good man, but the other parsons used him as a tool in their hands. I had little to do but preach the Gospel to the people, who seemed to enjoy Mr. Scott's confusion.

As the purpose of the ministers was to get something to put in the papers about Mr. Scott whipping the "Mormon" Elder in discussion, they depended on getting it by a vote at the close. At the end of the fourth night's discussion, the chairman, the Rev. A. Duncanson of Falkirk, announced that Mr. Scott did not wish to discuss any more with me. At that, one of their friends got up and said he had a motion to make, which was that a show of hands be taken to see which of the disputants had gained the victory. This I knew was what the parsons wanted, and the chairman arose immediately to put the vote.

I arose and told him to wait a moment, as I desired to say that I had come to discuss with Mr. Scott for neither honor nor applause, but simply to have the opportunity of laying before them the principles of the Gospel, which I was happy to say, had been abundantly offered me during the discussion. This being the case, I wished no other honor, and therefore, when the vote would be taken for me, I wished all my friends in the audience to keep their hands down.

The vote in favor of Mr. Scott was then taken, and a good many hands were put up, but when it came to my vote, not a hand was raised. I arose and thanked my friends for the confidence and approval displayed by such a large majority of the audience by keeping their hands down.

This would not do to publish, and so a consultation was held for a few moments. Then another person arose and said he had a motion to make which was that a vote of thanks be given to the Rev. Mr. Scott for the way he had handled the discussion.

I immediately sprang to my feet, and before anyone else could say anything, I begged leave to second the motion. I said my reason for doing so was that I had found very few reverend gentlemen willing to come forward in this way and defend the doctrine they taught. I was willing that Mr. Scott should have a vote of thanks for the attempt. As I had seconded the motion, I, of course, would vote for it, and I desired all my friends to do the same. Of course, the vote was unanimous.

But this would not do, and the parsons were quite disappointed because their well laid plans were frustrated. So, after a little more consultation the Rev. Duncanson arose and said:

"My friends, when I first came here, I had thought of meeting Mr. Gibson

myself in discussion, but I have now changed my mind. I now intend to come here and deliver a course of lectures on Mormonism, beginning with its rise and progress, and ending with an account of the character of Joe Smith. You all know that I am a Chartist, and a liberal man, and to show this, I invite Mr. Gibson to attend, take notes, and reply to my lecture." (Great applause.)

I arose and said: "My friends, allow me to take the gloss off the gentleman's speech. Now sir, will you give me the same privilege that I offered to the clergymen of this place when I delivered a course of lectures here? If I attend your lectures shall I have the liberty of replying at the same meeting?"

"No," said he, "I shall need all the time for my lecture."

"Then, sir, the extent of your boasted liberality is this, that you will allow me as one of the public to attend the lecture; when there, you will allow me to take notes; having taken them, you will allow me to reply in our own meeting room—all of these your liberality will grant—because you cannot hinder me. You are certainly very liberal. Now, sir, I have an offer that will save you both trouble and expense. As Falkirk, where you live, is some distance from here, and as your congregation there would, no doubt, be pleased to see the great light which your lectures will throw upon 'Mormonism,' I am willing to go to Falkirk, pay my own expenses, and attend your lectures, if you will allow me to reply to you the same evening before the same audience; or if you will allow me the use of your church to lecture in, I will pay all expenses and allow you one-half of the time to reply to anything which you may deem wrong."

To this the gentleman said he would do nothing of the kind.

"Now judge the extent of his liberality," I replied.

"The letter, the letter!" someone cried. "Read the letter."

It was not far away. The Rev. Duncanson called for silence, and produced the letter. He began to read it. When he came to the place where Mr. Scott was directed "to go to—"he stopped, put on a very woeful countenance and in a very dolefull voice said, "To where, my friends," and again stopped. At this some one in the corner of the hall cried out "hell."

"Yes, my friends" he said in the same doleful voice, "It must mean that—and to think of a man professing to be a preacher of the Gospel sending a clergyman to hell. Oh, my friends, it is awful; but in case it might be a mistake, I will read it again."

The very same scene, with the same words was gone through again, just as if it had been rehearsed in order to be played before the audience; but instead of making any solemn impression, it caused the audience to laugh.

After the second reading he handed the letter to Mr. Scott, although I claimed it as my property. As he gave it to Mr. Scott, Mr. Duncanson said, "Now, I want you to ask Mr. Gibson to fill up the blank for you."

Mr. Scott took the letter, and turning to me, did as he was told. All eyes were upon me, but I turned to the audience and said.

"My friends, you have all heard during this discussion both of these gentlemen say how long they have studied the Scriptures; but of what avail has their study been? What has all this noise and fuss been about? Why, because in writing to Brother Sharp, I happened to use a scriptural expression.

Now, if these two biblical scholars will turn with me to the eleventh chapter of Genesis, third and fourth verses, they will find the same expression there, although I do not think the ending they have given to my sentence would improve the reading of these verses. However, we may try with the third verse, where it says, 'And they said one to another, Go to [hell], and let us make brick and burn them thoroughly.' They may try the other verses themselves. And now, as I am requested to fill up the blank space, I will do so by a quotation from the New Testament, in which the same expression occurs. It is found in the Epistle of James, fifth chapter and first verse, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you.'"

I then turned to the two pastors and said in conclusion: "I have been laying before you the simple doctrines of the Gospel, and if you do not believe and obey them you may 'Go to . . . weep and howl for the miseries that shall come upon you'; and if you wish to add the word to this quotation which you added to my letter, I have not the least objection. Gentlemen, the blank is filled."

I stepped down from the stand amid a general expression of merriment. Many came forward to shake my hand, and a number of young men arranged themselves into two lines, that I might pass through without being jostled by the crowd. Thus did the Lord sustain His servant. I heard no more of the letter.

[TO BE CONTINUED.]

THE RADIUM CLOCK.

INGENIOUS beyond all its predecessors in the search for perpetual motion, is the "radium clock," invented by a Chicago electrician.

In a slender tube he has placed a small quantity of radium; the tube is supported in an exhausted glass vessel by means of a quartz rod, and at the lower end of the tube is affixed an electroscope of two long strips of silver. The energy of the radium causes an electric current to pass to the silver strips, which expand until they touch the sides of the vessel, where, on coming in contact with earthed conducting or "grounded" wires, they are instantly discharged, and they fall together back into their former position.

This charging and discharging occurs with absolute regularity every two minutes, marking time in beats of that length. The inventor affirms that the automatic action of his novel timepiece will continue undiminished for thirty thousand years, until the energy of the radium is exhausted.

There is nothing really startling, however, in the inventor's claim, when we reflect that the solar energy, the winds, or the tides, harnessed and applied to the same problem, would afford as good ground for claiming the discovery of perpetual motion as the Chicagoan's slender radium tube. There are a thousand things in nature that have been ceaselessly expending energy since the beginning of time, but the source of this initial force, which is the vitalizing power in all, is beyond the reach of the scientist.

Only as we pass out of the realm of science into the region of faith do we obtain the clue to it. As John tells us, in Him is life, and as Paul told the Athenians, in Him we live and move and have our being. All things need renewal, the difference being only one of degree.—*Christian Age.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 3, 1904.

EDITORIAL.

THE GOSPEL—AND ALL THIS!

"My friend was a Latter-day Saint who had sacrificed much for the Gospel's sake. In his younger days he had left his home and friends in his native land and had gone up to Zion. He had been driven and harassed, and mobs had destroyed his property. He had suffered the privations incident to the settlement of a new country. His life for many years had been one of hardships, trials, and toil. At last prosperity had come to him. Surrounded by a loving family, enjoying the comforts of life, honored and loved by all who knew him, he was spending his last years in the enjoyment of that sweet peace which rests as a benediction on a well-spent life.

"I had known him in early days, but had not seen him for years. Now I was to call on him. As I drove up to his gate, I saw everywhere the signs of thrift and comfort. A well-kept lawn was in front of the house. There were flowers, shubbery, and trees. My friend's daughter, a beautiful girl of sixteen, met me at the door, smilingly welcomed me, and led me in. The house was more than comfortably furnished. There were soft carpets, beautiful furniture, music, pictures—in fact everything that goes to make complete a modern home.

"My friend came in and greeted me. He must have noticed my surprised look as I took a mental inventory of his elegant surroundings, because he smiled good naturedly at me. He stood on the other side of the parlor table, with his hands folded in front of him.

"'*The Gospel*'—he said, and then he raised his hands with a sweep as if to indicate all which surrounded him, and concluded with, '*And all this!*'"

The Gospel—and all this! was there ever a more expressive sentence, or one more full of a deep gratitude to God? The Gospel was his—the Gospel which had been associated so long with hardships and poverty that they seemed to be inseparable parts of each other. Since the day he had cast his lot with the despised "Mormons" he had expected to meet difficulties, endure the scorn of the world, and suffer with the people of God whatever the Lord had in store for them. He had done all that, and now he still had the Gospel, sweeter, dearer than ever to him, and with it, all the blessings of this mortal life that his heart could desire.

The foregoing incident, which was told to the writer by a friend and brother,

very aptly illustrates the present condition of the Latter-day Saints. Some, no doubt, are yet passing through poverty and trials, but the great majority are blessed with the needs and many of the comforts of life; and that these things can be enjoyed, together with a membership in the Church of Christ, is something for which to be truly grateful. Think of what Christ and His Apostles endured for the sake of the truth. Contemplate the sufferings of the Former-day Saints in their conflicts with the powers of the world. Think of what our forefathers passed through not so many years ago for the simple right to believe as they desired and worship as their consciences dictated. Remember the scenes of Missouri and Illinois, and the heart-breaking experiences of those times of suffering; and, thinking of all these, give praise to God that we live in this day of the world.

Poverty, distress, and suffering are not necessarily connected with the Gospel. God will have a tried people, and it is needful at times to come up through great tribulation. Some are tried in one way, and some in another. The Lord knows best what is suited for each.

The Lord has promised wonderful blessings to the faithful Saints; but to the unrighteous, whether rich or poor, He has given this warning:

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation. The harvest is past, the summer is ended, and my soul is not saved!

"Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold of other men's goods, whose eyes are full of greediness, and will not labor with your own hands!

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs" (Doc. and Cov., sec. 56: 16-18.)

The faithful are promised "all things," which includes what we term both the spiritual and temporal. All these are God's, and there is no separation with Him, for to Him all things are spiritual. He is pleased to give His faithful children all that will be for their good, whether of things pertaining to this life or of things that reach into eternity. Our part should be to learn to take our hearts from that which is of but temporal value and will perish, and place them on things that are permanent, and that will endure when this world and all its riches shall pass away to give place to a new heaven and a new earth.

N. A.

Elder Andrew Jenson, assistant Church historian, who arrived in Liverpool, September 16, 1904, on a special mission, is now in Copenhagen, Denmark, working on the second edition of his "Life of Joseph Smith," in the Danish-Norwegian language. The first edition of this work was printed in Salt Lake City in 1879, but as this is completely exhausted, it has been thought timely to issue a second revised and enlarged edition for the benefit of the Scandinavian Elders and Saints.

ARRIVALS.—Elders Andrew Jenson of Salt Lake City, and James R. Petersen of South Jordan, arrived in Liverpool on the way to Scandinavia, September 16th, 1904. Inadvertently, this announcement was omitted in its proper order.

The following missionaries arrived at Liverpool, October 29th, 1904, per s.s. *Devonian*: For Switzerland and Germany—Ernest H. Burgess, Lund, Nevada; David Ruesch, Manti; George A. Schaerrer, Payson. For Scandinavia—Niels Dideriksen, Brigham; Soron Nielson, Manti. For Great Britain—Walter B. Muir, Rexburg, Idaho; Franklin E. Walton, Centerville; Joseph F. Bingham, Huntsville; Earl A. Stratford, Ogden; Charles H. Smith, Centerville; Samuel E. McKean, Calvin Roberts, Woods Cross.

APPOINTMENTS.—The Elders who arrived for Great Britain, October 19th, 1904, are appointed to labor as follows: Walter B. Muir and Calvin Roberts, Manchester conference; Charles H. Smith and Earl A. Stratford, London; Samuel E. McKean, Bristol: Joseph F. Bingham, Grimsby; Franklin E. Walton Norwich.

NOTES FROM THE MISSION FIELD.

PRESIDENT LYON reports three baptisms in South Africa during September, with prospects of more applicants in the near future.

PRESIDENT JOSEPH H. BRINTON writes from Blackburn under date of October 31st, 1904: "I am pleased to report that the labors of the Elders in the Liverpool conference are being rewarded, and we feel encouraged to continue diligently searching for listeners to the Gospel truths. We had the pleasure of baptizing ten new members in the Barrow-in-Furness branch, on Sunday, October 23rd, and we have applications from nearly the same number in the Haslingden and Rawtenstall branches, which we have arranged to attend to on November 6th, at Burnley baths; also in other branches of the conference we have earnest investigators who, in the near future, we expect to receive into the fold. On Thursday, October 27, we organized a Mutual Improvement association in the Nelson branch, with an enrollment of seventeen. The officers are all local members, under the direction of the traveling Elders."

A DISTRICT MEETING was held October 16th, 1904, at Belfast. The attendance was not large, but the Spirit of the Lord was greatly enjoyed. President Burgon also reports a successful district meeting at Dublin, October 30th, where there was a good attendance of Saints and friends. Speaking of the Dublin branch, he says: "The foundation for a strong and substantial branch is certainly laid here. Among the investigators are several Germans, and we feel sure that our 'German Colony' is destined to go onward and upwards. We have been working hard trying to get a hall in this city to hold our coming conference in, but thus far have been unsuccessful. The people here are so bigoted and narrow-minded, that they are afraid the truth will be be found out and their crafts will be in danger. However, we have not given up yet, but intend to try every suitable place in the city."

A REAL RELIGION.

THERE are people in Utah and elsewhere who would like to dictate to the Latter-day Saints what their religion shall consist of. Without stopping to consider the arrogance and presumption of the would-be reformers, we will devote a little space to the chief change they desire to effect. They demand that the "Mormon" faith shall be entirely spiritual. That it shall be divested of all temporalities. That its preachers and authorities shall limit their functions to efforts for "the saving of souls." In other words, that the Church of Jesus Christ of Latter-day Saints shall be reduced to the status of a sect, making one more addition to the number of conflicting denominations, a mere singing, praying, preaching society.

To this we have to say: "Mormonism" is a real religion, practical in its nature, adapted to mankind in their present conditions, and preparatory for the future, in that it qualifies them for the next world by showing them how to regulate their lives in this. It is not a mere sentimental, devotional, rhapsodical, up-in-the-air flight of fancy, nor a set of ceremonial observances and vain repetitions, nor a course of philosophical theories, nor an abstract metaphysical speculation. It deals with men and things as they are now, and therefore it combines the temporal and the spiritual.

Man in his present state is an immortal spirit dwelling in a material body. Both are essential to his continued dual existence. He must eat to live, and should work that he may eat. God placed him on this earth, and God's religion contemplates him in his mortality. Belief in and duty to Deity are comprehended in true religion. That which God commands, His people should observe. That God gives laws and counsels as to temporal matters is as certain as that He directs in spiritual things. If this is not true the Bible is not true. The Scriptures abound in divine instructions as to the common affairs of mortal life, the relations of men, and women, and children, and of nations and kingdoms. The living God, who is the Father of us all, is interested in His children to-day and always, on earth as much as in heaven. His servants authorized to act for Him are human beings, and speak to men and women in the flesh like themselves, and that upon present affairs.

This globe, with all that pertains to it and grows out of it and lives upon it, is the Lord's. He made it. The mud and mire of it as well as its gems and glories are His, and there is nothing of it all that He is not interested in. To say that He does not give directions concerning these physical things, is to ignore His ownership and deny His words. The smallest insect that crawls on the earth is a part of His creation, and that upon which it feeds is provided for it by Him. His religion relates to every living thing and the orb on which it is placed, and to the progress and development of mite and mammoth, brute and man. It is for this world and for to-day, and gives light for present action.

Religious observances as to worship and instruction require buildings in which the devout may assemble, appliances suitable to religious ceremonies, and work for their production and care. Providing for these is as much a part of religion as are the exercises performed with their aid. So with the common affairs of everyday life. With the free agency given to man are rules

for his guidance and obedience as a living soul; that is, a dual being quickened with the breath of life. The divine Spirit is to lead him into *all truth*. Whatever is true and profitable for body and mind comes from God. Man needs His help in all things. God has the right to require His obedience every day of his life. The Sabbath is not the only day of religion, it is a special time for congregated worship, but true religion is vital on all days and in all conditions and in every human action. Therefore, "Mormonism" is both temporal and spiritual.

One of the fundamentals of the "Mormon" religion is the responsibility of the creature to the Creator. This is based on man's agency—the power to do right or wrong on his own volition. This freedom must not be infringed. God will not trammel it, man must not interfere with it. When Deity commands or counsels, man can either comply or refuse, or neglect to obey. When God reveals His will through His appointed servants, the liberty of the creature is not taken away, but every soul is free to receive or reject it; the consequences rest between the Creator and the creature. No man has the right to compel, nor terrorize, nor threaten his fellowman under plea of religion or Divine authority. "Mormonism" does not permit that, nor do the leaders of the "Mormon" people claim or attempt to exercise it.

There are no people on earth who are freer than the Latter-day Saints who live in these goodly vales. Their religion brought them here. It has taught them to dwell together in peace and union. It has shown them how to redeem the desert and turn the wilderness into a fruitful field. It is making them a great people. If they will be guided by it they will become wealthy and mighty. They will keep free from vice and sin, will be temperate, chaste and devout, will build up Zion temporally and be enlightened and inspired spiritually. They will stand fast in the liberty which has made them free, and extend it to all mankind. They will advance rapidly in everything that exalts and improves. And while they praise the Lord in prayer and song and worship, and prepare for glory and immortality and power and dominion in words to come, they will learn how to live and labor to-day, for their best advantage and that of their fellows, and will gladly hearken to Divine advice relating to that which is temporal as well as that which is spiritual, and thus have a real religion, Christ's religion, the power of God unto present and eternal salvation.—*Deseret News.*

WHAT IS "MORMONISM?"

FROM THE "MILLENNIAL STAR" OF JUNE 15, 1845.

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First.—That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed, and saved.

Secondly.—This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation

between Himself and His children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly.—That this one system has been often perverted by man, and lost sight of to such an extent that it became necessary for the Great Father of heaven and earth to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly.—That Jesus Christ, the Messiah, did, after His resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that His Gospel and kingdom was established in the several parts of the world by that means.

Fifthly.—That the Gentiles also were partakers of this one system after Christ, not by His personal ministry among them, but by means of His Apostles, and by the Holy Ghost, which revealed Him and bore witness to their spirits, that He had risen from the dead as a Prince and Savior of men.

Sixthly.—That this one system has been corrupted both by Jews, Israelites, and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past. and nowhere understood and enjoyed in its fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly.—That this one system has been again restored to man in this present age, by the same means as in other ages, viz., by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel, as had in ancient times, and as now restored, are as follows:

First.—Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second.—Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third.—Man is required to be baptized by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to men.

Fourth.—Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz., the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth.—All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious

and political organizations, and be indentified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared should wait patiently, and look earnestly for the coming of the "Son of Man."

For He will soon come, and exccute the judgments written, and reign on the earth with his people.

PARLEY P. PRATT.
New York, April 6th, 1845. SAMUEL BRANNAN.

CURRENT COMMENT.

THE LATEST IN STEAMSHIPS.

THE Hamburg-American Steamship company has ordered a 35,000-ton steamer, which will carry 14,000 tons of freight, 1,200 cabin passengers, and 2,388 steerage passengers. What is most interesting about this new Anak of the sea, is the restaurant. Many passengers complain of the food furnished by the steamship company. The sea-sick think that they have trouble enough without having to pay for food which they can't eat. The dainty prefer, or believe that they would prefer, to order their own meals instead of submitting to the prescribed bill of fare. Tickets for this "liner" will be sold "with food" or "without food." The passenger can choose the American plan or the European plan, according to his purse and fancy. The steamship people are becoming altogether too accommodating. In providing new luxuries and extras and diminishing the number of things to grumble at, they are interfering with that by no means small class of ocean travelers who can't be happy unless they "kick" at all times.—*Everybody's Magazine* for October.

COLORED PHOTOGRAPHY.

THE Berlin correspondent of the *Daily Express* writes under date of September 23rd, 1904:

"The German scientist, Dr. Keonig, of Hoechst, announced this afternoon to a congress of scientists assembled at Breslau that he had succeeded completely in solving the problem of colored photography, which has hitherto baffled the most expert photographers. Dr. Koening said he had discovered a perfectly simple process whereby every shade of color in the photographed object was reproduced in the photograph. The process was so easy that any amateur would be able to carry it out with the same facility that he now takes snapshots. Further, it is only a fraction more expensive than ordinary photography. The process reveals whether a man wears a black or dark blue coat, whether a gold or silver watch chain, whether he has ruddy or pale complexion, and other details to perfection. After the negative is taken the colored photo can be copied in forty seconds, and retains all the shades of color in the copy. Dr. Koenig is to explain the technical details to the congress. Experts who have investigated his claims declare that the discovery is amazing.

BRIGHAM YOUNG AS A PROPHET.

UTAH, being located in the arid region of America, where, during the summer months, it seldom rains, it is necessary to irrigate the land before crops can be raised. Lately, some of the hill-sides and uplands have been brought under cultivation, and fair crops are often raised without irrigation This is called "dry farming."

The following from the *Deseret News* is of interest on this point:

"Wellsville, October 8th, 1904.

"I would like a small space in your valuable paper with regard to the commencement of dry farming in Cache valley. I heard President Brigham Young, at one time, while visiting our valley, declare that the dry benches and uplands would yet be covered with beautiful fields of grain, and having faith in his prediction, in the year 1875 I commenced to dry farm, as they call it, and had good success even at that early date, having an idea that where vegetation would grow, grain also would.

"JOSHUA SALISBURY."

"IAN MACLAREN" ON CHURCH AND STATE.

RECENTLY, in Sefton Park Church, Dr. Watson gave his convictions regarding the relations of Church and State, says the *Liverpool Post*. "The Church," he said, "has never been successful when she interfered with politics. The Church of England made a disastrous mistake when she tied herself up with the cause of the Stuarts, and my own mother Church took as foolish and misguided a step when she even went to war to try to put Charles upon the English throne. And were I a Boer to-day I should feel inclined to turn with bitterness upon the Dutch Church that did so much to force a brave, and, on the whole, a well-doing people against the power of Britain." Dr. Watson declared that he would not enter into judgment upon anyone, but it appeared to him that the average man in the pew detested politics from the pulpit. "And when he enters the house of God that he may catch a glimpse of the blue, it is hard that he should be asked to breathe that most irritating of atmospheres, the atmosphere of a political sermon. The preacher maintained that there were times when the Church ought to interfere. "It is not hers to dictate when and how a man shall drink, or to make laws for the housing of the poor; but it is her part to see that the State remove all glaring temptations to vice, all offending stumbling-blocks to the work of religion."

"A TWENTIETH CENTURY IDEA."

AT a meeting in the Y. M. C. A. Lecture Hall, in Liverpool, recently, Mr W. W. Rutherford made the following remarks, as reported by the *Post*. Speaking of the great Liverpool Cathedral, whose corner-stone had recently been laid, he said, that when the scheme of a cathedral first came before the public, he and others made a suggestion that that twentieth century cathedral should be a cathedral not merely for the Church of England, but for all denominations of the Christian religion. The suggestion was that each separate denomination might be allowed to have, so to speak, a side chapel, and that all of them in turn, and under proper restrictions, might have the use of the main building. They saw in that proposal, a great twentieth century idea of

universal religious charity and good feeling—a great example to the whole world. They felt that such a building could be put up in this cosmopolitan city, and that if money were required for such a unique and noble object, it would flow in freely from all quarters of the earth. That idea was pronounced to be impossible by those who had the project in hand. It seemed to him that they had lost a great and noble opportunity of striking a chord which might have vibrated through every denomination of the Christian nations of the earth.

LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But stay! Can you add to that line
That he lived for it too?

It is easy to die. Men have died
For a wish or a whim—
From bravado, or passion, or pride,
Was it hard for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

ERNEST CROSBY.

DIED.

SALT.—At Dulwich, London, October 9th, 1904, Sister Martha Salt, aged 76. She was a faithful and beloved member of the South London branch of the Church.

DITTRICH.—At Hamburg, Germany, October 19th, 1904, Johannes Dittrich, aged 24. The immediate cause of his death was consumption, though he had been in the hospital at Hamburg since February last, on account of injuries received at sea. Brother Dittrich was well known to the Liverpool Saints.

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